

THE
CHARACTER
OF A
Formall Professor
IN
RELIGION.



Preached in two SERMONS
at *St. Chads Church in Salop,*
Jan. 11. 1661. On 2 Tim. 3. 5.

By *Tho. Porter* M. A. Minister of the Gospel.

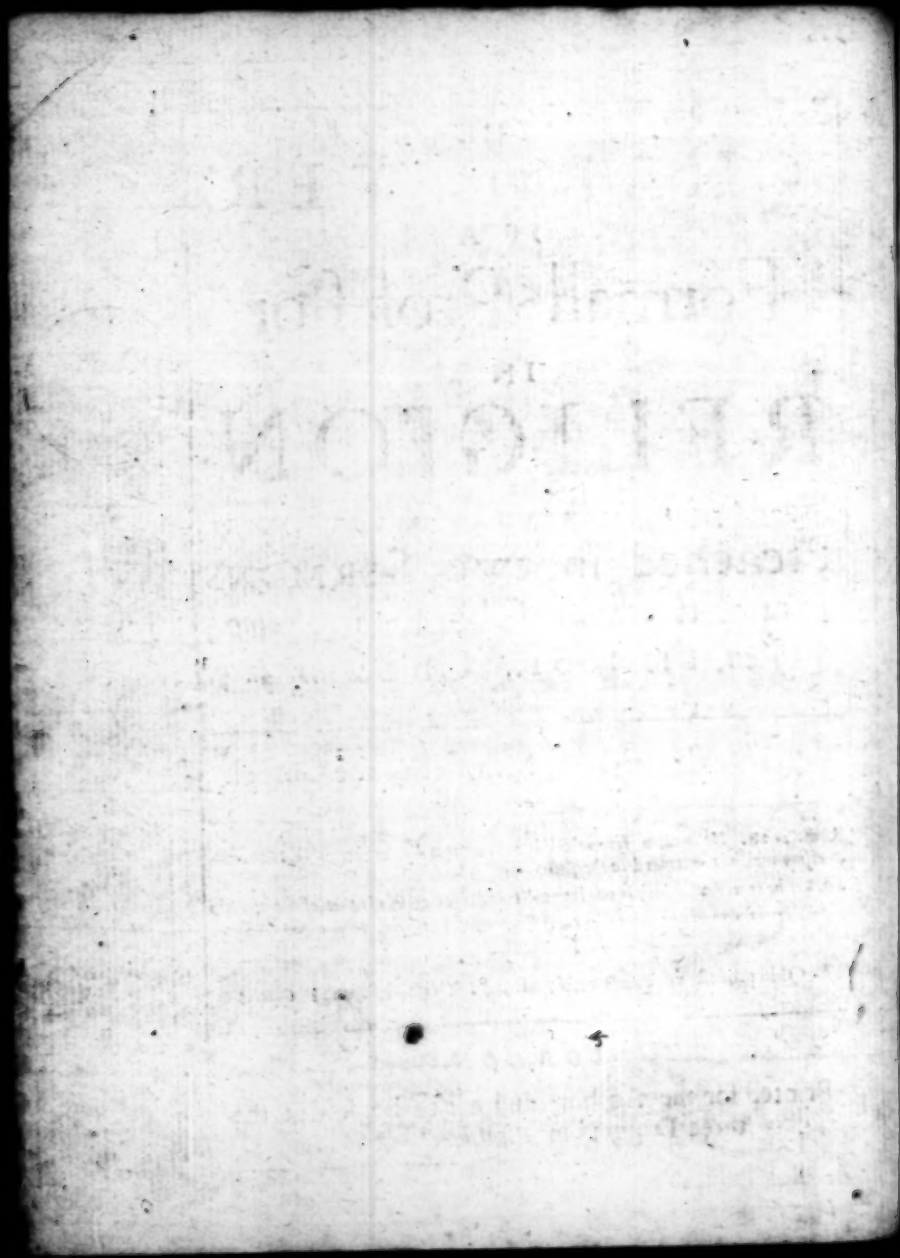
Rom. 2. 28. *He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh.*

29. *But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.*

Quid prodest veritatem verbis astruere & vita destruere? cyp.

LONDON,

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To the Worshipfull, and
much valued Brother *Robert Clive*
of *Stych* Esq; and to his religious
Consort M^{rs}. *Mary Clive*, Grace,
Mercy and Peace in our Lord Je-
sus premised.

Custom (which in some cases is above
Law) may (perhaps) excuse me in
this way of Dedication, attempting the
Patronage of persons of worth and qua-
lity; and Reason tells me, It is pity to
part you, being as Zachary and Eli- Luke 1. 6.
zabeth. You may say of me, as Naomi
said to her daughter in Law, The man is of near kin to Ruth 1. 10.
us. And I may truly say, It is no small piece of my Ho-
nour and Happiness to be near of kin to you, if not by Con-
sanguinity yet by Affinity: and no little part of my com-
fort to be received into your house, (as before into your
hearts) when I was little less then an outcast. I know
you take no pleasure in your praises published; yet Di-
vines (for the most part) excuse the dumb man cured by
A 2 Christ

The Epistle Dedicatory.

Mark 7. 3. 6. *Christ for divulging the same (seemingly) contrary to Christs command. On this account I safely may, and justly must publish my thankfull acknowledgement for your kind reception of me and mine, w. th many more favours indulged to me. I know not how soon I may be called (though I lay no stress on my climacterical year drawing nigh) to appear before Christs Tribunal. I thought good to leave this pledge of my love behind me, (as Eliah did his mantle) that it may lye by you and talk with you, (when I am dead*

Philip. 1. 6. *and gone, that you may be able to discern things that differ, not taking a pebble for a pearl. And the rather because the Heads of these poor Meditations (being repeated in your hearing) were (beyond their desert) so well resented by you, not without an eager desire of a Transcript of them. In hope therefore that your souls (and the souls of others also) may receive some spiritual benefit and advantage, I have exposed these my mean labours to the publick view.*

Col. 2. 6. 7. *As you have therefore received Christ Jesus, so walk ye in him, Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. But (to be short) I shall turn my Prayses of you, into Prayers for you, as being more agreeable to my sacred Profession, and more acceptable (I doubt not) to your modest disposition, praying God to bless you, as he did the house of Obed-Edom for entertaining the Ark of God, and praising God, if by this (or any other of Gods) means I have added (or shall be instrumental to add) one cubit to your stature: which certainly will be the Crown and rejoicing of*

*Raptim ex Musæo
Feb. 5, 1661.*

Your humble Orator
and loving Brother,
Tho. Porter.



2 T I M. 3. 5.

*Having a form of Godliness, but deny-
ing the Power thereof.*

TH E Apostle in the beginning of this Chapter dischargeth a warning piece to *Timothy*, and to us in him, to take notice, *that corrupt men should arise*, and were then arising in the bosom of the Church, *ver. 1.* which corrupted men are described, *1.* By the effects that they should work, *perillous times*, or *troublesome*, for the hearts of the godly should be (a) troubled, either with (a) *Pist.* fear, not knowing what counsel to take, or course to follow: or else with grief for the imminent destruction of pretious and immortal souls. *2.* By their Characters, *ver. 2, 3, 4, 5.* which are nineteen in number; this last is not the least, (a sin more grievous

Chrysost. in loc.

*εὐδὲ μὲν τὰ
τὰ βλάτω-
ματα χαλε-
πώτερον.*

then all the rest in *Chrysostoms* judgement) bringing up the Rere ; *Having a Form* —

(b) *Beza.* *A Form* : (b) Some read Information : but this is somewhat harsh and uncooth in our English ears.

(c) *Cypr.* (c) Some, deformation, not in the sense of a Jesuite ; (*Cornel. à Lapid.*) saith, as if they seem to bring in a Reformation , and so call themselves of the Reformed Religion, when indeed they are of a deformed Religion ; But this is a meer quibble of a wanton wit, with *Cyprian*. Deformation is nothing else but a Delineation , Effigiation and Expression. (d) Others generally read it a shew and shadow, an Image and counterfeite.

(d) *Syr. v.*
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(e) *Syr.* *Godliness* : (c) Some read it Reverence of God ; and indeed, many things are cryed up under the notion of Reverence, which are neither so nor so: Some of Religion and Piety, and Devotion, as *Acts* 10. 2, 17. & 22. 12. a devout man.

But denying : Or having denyed, as it is in the (f) *supra* *Greeks*, and so translated in the (f) *Geneva Bible*, i.e. they are resolved to deny the power of Religion, and yet take on them the form.

Power : Or vertue and truth. For the truth of a thing is discerned by its powerfull operation.

Thereof : Which may relate (in the original) either to the Form, or to Godliness, as if they had denyed either Godliness, or the Form of godliness. It may be indeed referred to both ; but I conceive it to Godliness rather.

DOCTRINE.

There are some that have a Form of Godliness, but deny the Power thereof.

This will be cleared and confirmed by answering these ensuing Questions.

1. What Godliness is?

Quest. 1.

1. Negatively. 1. Not a natural inclination to that which is naturally good by constitution: as a man of a sanguine constitution is not so subject to sadness but cheerfulness. For though in one sense we are very prone to all evil, and backward to all good, *Gen. 6. 5.* with *Rom. 11. 29.* yet in another sense, we may be truly said to be naturally prone to some good, *Mat. 19. 12.* — *There are some Eunuchs so which are born from their mothers womb: i. e.* of a frigid constitution of body, and so unapt for generation, and therefore enabled to live unmarried. 2. Nor a meer moral qualification acquired by acts and industry, as temperance, patience, meekness, justice, &c. It was said of *Cato*, (if I mistake not) that it was as possible to pull the Sun out of its Orb, as *Cato* from the course of Justice. Thus *Mat. 19. 12.* Some made themselves Eunuchs, not in *Origens* sense, (who understanding other Scriptures Allegorically, yet to his smart and shame understood this literally.) but in *Pauls* sense, *1 Cor. 9. 27.* who by moderate dyet, prayer and fasting did attain the gift of continency. As there is a moral integrity asserted by *Abimelech* an Heathen Prince, *Gen. 20. 5.* and approved by God, *v. 6.* so there is a spiritual integrity which *Job* was resolved to maintain.

tain to his dying day, *Chap. 27. 5.* between which there is a vast difference: so it is here. Only mark, that which is called chastity in the Heathens, is called Holiness in Christians; twice in *1 Thess. 4. 4, 7.* as if it were no small piece of Sanctification in them.

2. Affirmatively. It is an holy disposition wrought by the Spirit of God, whereby the Soul is enabled to act religiously toward God and man in the whole conversation in some measure.

To open a window, and give light to this Description, by taking it into parts.

1. Its an holy disposition. That which is here rendred *godliness*, is translated *holiness*, *Acts 3. 12.* where the same word is used. 2. Wrought by the Spirit of God) *John 1. 13. which were born not of blood (that is, of natural generation) nor of the will of the flesh, (that is, not by the power of corrupted will) nor of the will of man (of any motion or indowment of the best moral heroical man) but of God, viz. of the Spirit of God, by whom we are said to be wrought to the self same thing, 2 Cor. 5. 5.* as Stone and Wood are hewed and squared by Masons and Carpenters for the building. 3. The Soul; this is the subject of this and all other Theological virtues. 4. It enables; Habits (whether infused or acquired) enable the soul to act, as in the eye, the faculty of seeing enables for the act of seeing. 5. Religiously, i.e. suitably to godly principles. 6. Toward God: so godliness is taken for the inward and outward acts of his Worship. *Tit. 2. 12.* Soberly in respect of our selves, righteously in respect of our neighbours, and godly in respect of God himself. *1 Tim 2. 2.* in all godliness and honesty: Godliness
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What is the Form of Godliness?

2.

Ans. There is a *substantial form*, Phil. 2. 6, 7. *The form of God, the form of man*, that is, true God and true man for substance. 2. *An accidental form*, Mark 16. 12. *Christ appeared in another form*. In this last sense it is taken here. But we shall know what the form of godliness is, by the power of it. Now the Power of godliness imports,

1. *A Principle of grace and holiness*, (g) which is called *a well of water*, John 4. 14. *an ingrafted word*, Jam. 1. 21. *an incorruptible seed*, 1 Pet. 1. 23. *the Spirit that dwells in us*, 1 Cor. 3. 16. *an abiding seed*, 1 John 3. 5. *an unction*, 1 John 2. 27. *a root implanted*, Matth. 13. 21. Job. 19. 18. *the life of God*, Eph. 4. 17. *the Image of God*, Col. 3. 10. *the Divine Nature*, 2 Pet. 1. 4. A bare Picture of a man, though never so curiously and artificially drawn, is but a form of a man, because it wants a Soul, and life as a true man hath, Rev. 3. 5. *a name that thou livest*. Where there is no Soul of a man, there is no power of a man. Formal Professors are like hollow Trees in an old

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Wood, tall perhaps, but pithless, sapless, lifeless, or like a Bulrush; the caul is green and fresh, but pill it, and what do you find in it but a spongy unsubstancial substance? (b) as One saith; The Lamps of the five wise and of the five foolish Virgins did burn and blaze alike; but there was no oyl in the vessels of the foolish, *Matth.* 25. 3, 4. Now he that hath the power of godliness, hath a Principle of Grace.

2. *Practices* suitable to such a *principle*. A dead carcass may have all the lineaments and parts of a true body, but it wants the soul and living actions: A man that is indeed alive; puts forth acts of life; so it is with a true Christian; *he breaths*, *Lam.* 3. 56. *Psa.* 42. 1. *as the hart panteth*, &c. He sees a beauty in grace, and filthiness in sin; a Formalist doth not, *Isa.* 53. 2. He hears as the Learned, *Isa.* 50. 4. He smells a sweet savour in Christs Name, *Cant.* 1. 3. He tastes how gracious the Lord is, *1 Pet.* 2. 3, 1. But contrarily, he that hath but a face, is like these Idols, *Psal.* 135. 16, 17. *they have eyes but see not*, &c. Living and dead branches are in Christ by profession, but the dead ones receive no sap, bring forth no fruit. True, some works may be done by a Formal Professor, but such as are called *dead works*, *Heb.* 9. 14. because there is no life in them, as you shall hear anon. (i) *Excellent speech becomes not a fool, no more then a ring of gold in a Swines snout.*

3. The *Property*, which is strictly called Power, that is, the vigour, vivacity, vertue, efficacy of both, *1 Cor.* 4. 20. *The Kingdom of God is not in word but in power*; *1 Thes.* 1. 5. *Not in word only, but in power*. Counterfeit Balsom is like to the true, but it wants the property of healing: The power of godliness is in some respect

respect like Christ, that riseth with healing under his wings, Mal. 4. 2. that secretly and insensibly sends forth a vertue to dry up (in some measure) the bloody issue of sin, *Mark 5. 29, 30.* That is an observable place, *Joh. 10. 10. I am come that they might have life, and that they might have it more abundantly;* so the Books have it; but it is not a comparative (*h*) word (1) *Malden.* in the Greek. It may be better rendred abundantly, that is, a fat and vegetous life. So is the verb to be understood, *1 Cor. 8. 8 are we the better;* that is, fatter or stronger; and then the sense is, that they might have life, not meetly a life (for so hath the prisoner and the sick man) but a sound, vigorous, and comfortable life. If a soul had not pardon of sin, it would not resist sin; if it had no power against sin, it could not resist sin; so much power as the soul hath to resist sin, so much power sin loseth. Sin may remain in the best, but doth not reign. *Rom. 16. 4. Sin shall not have dominion:* I deny not, this vigour is not felt, nor perhaps exerted in case of Satanical temptation, spiritual desertion, and sad transgression, as with *David, Psal. 51.* If Christians should not sometimes have dead hearts, they would have proud hearts. But this is not ordinary.

3. What is it to deny the power of godliness?
Ans. Not verbally so much as really and actually, not with the lip, but with the life, not in word but in work: when men destroy in practice what they hold out in profession; as *Tit. 1. 16. but in works they deny him;* which they dare not do perhaps with their mouths; and as he, *1 Tim. 5. 8. hath denied the faith,* that is, in not making provision for his family, though he still maintain a profession of the Faith. Thus an ancient Writer saith, that as he is worse then

Just. Mart.
Resp. ad
Qu. 3.

an infidel, (1) that joyns not a good conversation (which is a character and badge of a Disciple of Christ) to knowledge, faith, and baptism; so it is here, nay he sins more grievously, because he sins more knowingly and wilfully.

4. Why have some the form of godliness, and deny the power? For the better understanding, I shall shew you:

1. Why some have but a Form.

2. Why they deny the power.

3. Why both together.

First, 1. Why some have but the Form of Religion.

Because 1. of the *Custom* of a Religious Education. The bringing up of some in commonly-received truths doth so accustom the mind to them, that they know not how to deny them. See 2 *Kin.* 12. 2. *Jeboash* was a hopefull Prince while that good Priest *Jeboiadab* was alive, but when he was dead, and his head laid in the grave, *Jeboash* discovered himself what he was; thus children, servants, pupils, under a good Parent, Master, Tutor, seem to be Religious: But a Swine is a cleanly creature while it grazeth in a fair green meadow or field; but if once it get out, it shews its Swinish nature by wallowing in the mire: so eating doth usually so accustom the palate to some kinde of meat, that it cannot but receive that food. *Hophni* and *Phinehas* had religious education under their good old Father *El*; therefore they sacrificed still; though all *Israel* rang of their lewdness. See 1 *Sam.* 2. 13. &c.

2. Because of the *Glamour* of a natural conscience if awake (though never so ignorant and injudicious) which doth egg on to Religion: now conscience must have

have a bit to stop its mouth from bawling, or ringing a loud peal, *Psal. 78. 34. When he slew them, then they sought him, &c.* As *Ezra. 8. 17. The people of the land became Jews, for the fear of the Jews fell on them:* So some take on them a form of Religion, because the horrors and fears of conscience fall on them. Now being rash & indiscreet, they imagine forms will bring them to heaven, and therefore will do no more, being as here (*ver. 8.*) *men of corrupt minds, reprobate*, that is, void of judgement, concerning the faith, as children for want of wit are taken up with rattles, gawaws, and babies.

3. Because of the *credit* of men, out of a desire to be well esteemed among his neighbours. Naturally men are desirous to be accounted good (and are too well conceited of themselves) especially when Religion is in credit, some take it up as a fashion. The *Shechemites* are content to be circumcised for the love of *Dinah*, and esteem with her kindred, *Gen. 34. 24.* So did they of whom the Apostle speaks, *Gal. 6. 12.* (*m*) make a fair shew; the word is, they set a good face on it: especially afore the Jews to ingratiate with them; *Achitophel* will bear *David* company to the house of God, because Religion then was in credit. Its thought that *David* speaks of that grand Politician, *Psal. 55. 14.* Some make suit to wear the cloth of a Gentleman, or a livery of a Noble man, for credits sake: So some take on the form of Religion for the sake of credit.

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2. They deny the power of godliness for these Reasons.

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Because, 1. Its attained with difficulty, 1 *Pet. 4. 18. The righteous are scarcely saved:* the word signifies

(a) *just.* *hardly*, (n) and its used thrice in *Act.* 27. 7, 8, 16. in that dangerous voyage of *Paul* in the Ship. The soul of the righteous with much difficultie, through winds and waves, is brought into the Haven of Heaven. *Luke* 13. 22. *strive*, i.e. *as in agony, to enter into the strait gate*, as through a croud and throng of temptations and corruptions: so we must deny our selves, *Matth.* 16. 24. *If any man will be my disciple (in power as well in form, in truth as well as in title) let him deny himself*: An hard Lesson! Its an hard matter to deny a friend, if he be importunate, an harder to deny a dear wife that lies in the bosom, if she be earnest, hardest of all, to deny a mans self, if self be earnest. Now because holiness and happiness are attained with so much difficulty, therefore some take on them the form of godliness, and are resolved to deny the power of it. The Form is easie, but the power is hard and difficult.

2. Its attended with opposition, persecution and hatred. Here ver. 12. *They that will love godly in Christ Jesus, shall suffer persecution.* *Act.* 19. 22. *Through much tribulation we must enter into the Kingdom of God.* The way to the Crown lies by the Cross. While *Paul* was a Pharisee, a Formal Professor, he was quiet, but now when he was turned on Christs side, every Tavern riots of *Paul*, every tongue talks of him reproachfully. There was a man (as I have read or heard) that was huspled (as we say) in Court for going to hear Sermons out of his Parish Church: While (said he) I was a drunkard, swearer, &c. I was quiet: and if this be the fruit of gadding to Sermons, farewell Religion, said the poor Wretch. But to give you a better instance, we read of a Fellow that pretended

to be a Disciple of Christ, but when Christ told him, (o) *The Foxes have holes, the birds of the ayre* (o) *Mat. 8. 19, 20.* have nests, but the Son of man hath not where to lay his head: we read not one word more of him. There was another man, (p) that asked Christ the way to eternal life, when Christ bad him *sell all, &c.* (p) *Mat. 19. 16, 21.* the young man went away sorrowfull at that hard saying; which yet was a command of conviction, not of obedience. Antigonus said, If a man knew the Cares that attend a Crown, he would not stoop down to take it up, though he found it in the way, walking. Surely some know the hatred that the power of godliness is attended with, and therefore are resolved against it: Truth it self hath said, *Mat. 10. 21. Ye shall be hated of all men for my names sake;* therefore they go away, and say, with those on another account, *Job 6. 60. This is an hard saying.*

3. It is assaulted with Satanical temptations; The Devil knows, the power of holiness will bring to everlasting happiness, and therefore out of pure spite he assaulteth such a soul. (q) *The gates of hell,* that is, (q) *Mat. 16. 18.* the power and policy of Satan (for power and policy were in the gates, where the persons in Judicatory were wont to meet and sit) may assail, though not prevail. Pharaoh mustered up his Army, when Israel was gone out of Egypt, and were marching towards Canaan. Pyrats will not set upon an empty Pinnacle, but a Merchants Ship laden with gold and silver, and rich commodities from the Indies. A Thief will not break into an empty barn, but into an house furnished with good household-stuff, and money. Now carnal men are told of this, and therefore they are resolved against the power of godliness.

3. For both together. Some have a form of godliness, but deny the power thereof.

Because of 1. The *Wofull* depravation of mans corrupted nature. It is agreeable to mans naughty heart to have a form, and to deny the power of godliness. He hath in him so much imperfect goodness as that makes him to receive the Form of holiness, and yet withall so much predominant badness, as makes him to deny the power of holiness. *Psal.* 12. 2. a double heart. An heart in shew for God and goodness, an heart indeed for sin and Satan, as that man of sin is rightly called Antichrist, the *Præposition* (*pro*) signifies *pro & con*; In shew, he is for Christ, in substance against Christ. So that it is no more a wonder to see some have a Form, and deny the power of Godliness, then to see a Crow black.

(r) *antichrist*

2. The *Wily* disposition of Satan, who is very busie to water and cherish the seeds of Formality of godliness, and of enmity against the power of godliness. He was a glorious Angel by Creation, and is become an ugly Devil by his defection, and being fallen from heaven, he maligns the happiness of poor souls. He is therefore content that men should carry Gods Livery on their backs, so that they will wear his favour in their bosoms. He is content that men should be Gods servants in shew, so that they will be his slaves indeed. Thus it was with *Ananias* and

(f) *Act* 5. 1.
2, 3, &c.

Saphira, (*f*) who seemed to be as forward and charitable Christians as the best, but out of base fear and diffidence, lest they should want in their old age, kept back part of the price, being said therefore to be filled with Satan: this is that spirit, *Eph* 2. 3. that works effectually in the children of disobedience.

The

The heart is the Fort-royall, and if he can keep that, he cares not much for the outworks.

3. The *Wise* dispensation of God, who doth justly punish a number of men that live within the pale of the Church, giving them up to *Satan*, and to their own naughty hearts to be deluded with new forms, that he might avenge himself on them for neglecting the seasons of grace, and rejecting the blood of Christ tendered in the Gospel, *2 Thes. 2. 11. He gave them up to strong delusion. Rom. 1. 18. who hold (imprison and impound) the truth in unrighteousness.* God doth this holily and justly, but man unholily and unjustly.

Information. 1. There is a godliness not only in words *vse 1.* and complements, but in deed and in truth. There is good coyn, though some bad. There is a faith unfeigned, *1 Tim. 1. 5.* a Love without dissimulation, *Rom. 12. 9.* wisdom without hypocrisie, *1 am. 3. 17.* an obedience from the heart, *Rom. 6. 17.*

2. The goodness and excellency of Religion, because the worst of men will have the form of it. That must needs be good (it was wont to be said) that *Nero* persecuted; and godliness must be good, when vile men assume the form of it. There was sure some worth in *Samuel*, in whose mantle and likeness the Devil appeared: Gold and silver are pretious things because they are counterfeited. Wisdom is the principal thing, *Prov. 4. 7.* and wisdom is good with an inheritance, *Eccles. 7. 11.* and it is sad also without it. Men may hate in heart to be reformed in their life, when yet they take Gods Covenant in their mouths, *Psal. 50. 16, 17.*

3. Wherein the excellency of Religion lies; not in the form, but in the power of godliness; Religion consists not in profession; but in power and practice, *Jam. 1. 26. 27. If any man seem to be religious and bridleth not his tongue--- this mans religion is in vain. Pure Religion --- is to visit the fatherless, &c. Faith without works is dead, Jam. 2. 17. Col. 2. 23. a shew of wisdom---* But the power of Religion is the substance and sinews, as *Theoph.* calls it.

(1) *Theophil.*
in loc.

4. Who are Hypocrites (1) Some think the Papists are Dissemblers in Religion, that have but a form and shew of Religion, and deny and detest the power of it; that pray for pureness and holiness of life, but their hearts rise up in a secret Antipathy against it.

(2) *quais-*
man

5. Who are Fanatiques; our ears are filled with the sound of that word, which comes from a Greek word that signifies to (2) appear, or seem to be, what they are not. Now in Gods Name let them be taken for Fanatiques (even in the sense of the Irish *Dialect*) who have a Form of godliness, but deny the power of it.

2. For instruction. 1. Let us examine our selves narrowly and impartially, Whether we have a form of godliness, and deny the power of it. To quicken us hereunto, consider.

Mat. 1. There are such in the bosom of the visible Church. Of four sorts of ground, there was but one good, *Mat. 13. 8. 23. & 7. 47. 48. The kingdom of heaven is like a Net that gathers bad as well as good fish.* Christ floor hath chaff in it as well as wheat; his field hath Goats in it as well as Sheep; his visible body hath rotten members in it (fit to be cut

cut off) as well as sound to be cherished. There is a Jew outward as well as inward, *Rom. 2. 28, 29.* and *Rom. 9. 6.* *They are not all Israel who are of Israel.* It is good therefore to try whether we be the persons that live in the visible Church, having a Form only.

2. There are such even in Gospel times (if this may be distinguished from the former) *ver. 1. in the last days*, that is, in Gospel-times of the New-Testament. (w) Some say, when an end of time is meant, then the singular number is used, as four times in *Job. 6. 39, 40, 44, 54.* and *I will raise him up at the last day*: But when continuance of time is meant, its used in the plural number, as *2 Pet. 3. 3.* *there shall come in the last days scoffers*: which have lasted these 1600. years, and shall till Christ come again to Judgment. But this is not currant if you read, *1 Job. 2. 18.* *the last time* (twice in that verse) and *Jam. 5. 3.* *Ye have heaped up treasure together for the last dayes.* Howsoever without doubt, here by the *last days* are meant Gospel times. It is good therefore to examine whether we have but a Form: for if there was a Judas among twelve in Christs family (who was so good a Master) what may we think now?

(w) M. Mede
Apostasy.
P. 64.

3. Men may be guilty of gross sin, and yet have a form of godliness. Some conceive these words are to be referred to the 18. particulars aforementioned, *Men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull* (and which is strange) *unholy, ver. 2.* and yet have a form of godliness, without natural affection, true-breakers, false accusers, (Divels (x) as the word signifies) &c. *ver. 3.* and yet have a form — *Traytors, &c.*

(x) *disco.*

ver. 4. *and yet have a form of godliness.* Such were those Israelites who are called Rulers of Sodom, and people of Gomorrah, Isa. 1. 10. to 16. Such were they mentioned, Jer. 7. 9, 10. *Who did steal, murder, commit adultery, swear falsely, and burn incense to Baal, yet they did stand before the Lord in his house.* Such were they in Ezek. 33. 31, 32. Its good therefore to try whether we be not the men and women having but a Form.

But secondly, I must premise these Rules or Cautions.

1. It is not simply sinful to have a form. All shews of Religion are not unwarrantable, but where there is no substance. Though all is not gold that glisters, yet true gold will glister. A man cannot carry a candle in a Lanthorn (except a dark one) but the light will be seen through the horns of it. There is a Spanish Proverb, Three things cannot be kept in, *viz.* a Cough, Fire, and Love, to which you may well add grace, of which shews are not only allowed but commanded, *Matth. 5. 16. Let your light so shine, &c. Phil. 2. 16. holding forth the word of life,* as the Admiral-ship holds out its Lanthorn behind, that the rest of the Fleet in a foggy day or dark night, may steer their course accordingly, *1 Pet. 2. 9. that ye should shew forth the praises (or vertues) of him.* But to be a shell without a kernel (as they say of *Halifax-nuts*) that is naught.

2. I deny not but there may be some Reality even in Formality, as to the third ground, *Matth. 13. 20.* there was a real cause, *viz.* the Spirit of God, though by an inferior and common operation; and a real effect, joy, though it was but temporary; and a real subject.

subject, an hearer, a rational creature. Indeed a Picture of a man hath no life, though it seem to see, &c. but comparisons run not (as they say) on four feet. Real (I say) in opposition to imaginary, not to hypocritical.

I confess it is very hard to distinguish between the form and power of godliness. The Tares mentioned *Matth. 13.* were so like the Wheat in those Countries, that it was no easie matter to distinguish them; therefore Christ would not have them pulled up; True Balsom cannot (at least for a while) be distinguished from counterfeit, *Is. 1. 25. and take away thy Tin.* Tin (we know) is so like to Silver, that some are deceived therewith; so is the form like to the power. There is a likeness between a *Brisol* and an *Indian Diamond*, yet a skilful Jeweller can distinguish; if I fall short, impute it to want of skill, not of will.

The Characters now are branched into Negative and Affirmative. 1. Negative, which are five in Number. He hath but a form of godliness, where there is

1. No Sense of the burden of sin; or of Gods wrath, or the woful condition of man by nature. If he never felt any trouble of mind, any affliction of spirit for a state of unregeneracy, or for some special corruption, he hath but a form; I know that *Matthew* without any trouble of spirit (that we read of) was called from the receipt of Custom; and God opened the heart of *Lydia* without sensible pangs; and *Timothy* (it's thought) suckt in grace together with his mothers milk; but this is not Gods ordinary way. The Lord himself humbled *Adam*, *Gen. 3.* before he preached the Gospel, the promised seed to him. *Peters* hear-

ers, *Acts* 2. 37. were pricked at heart, as with the *Pain* of a needle or dagger, before they were comforted. *Paul* himself, (y) was unhorst, and laid level with the ground before he had a principle of grace infused. Therefore the Spirit is called *the Spirit of bondage*, *Rom.* 8. 15. because it is the work of the Spirit to convince a sinner of his bondage to sin, Satan, and Gods wrath, before he becomes a Spirit of Adoption.

2. No *Serving* the Lord in private and secret. Good *Foshuab* (x) resolved, that he and his house would
 (z) *Josh.* 24. 15. serve the Lord. *Cornelius*, *Acts* 10. 2. a devout man, and prayed to God alwaies. Look the Title of the 30th Psalm, at the dedication of the house of David (a) teaching us, that our houses should be little Sanctuaries and Oratories for the Worship of God. To prove *Jehon* a Hypocrite, it was charged (though falsely) on him, that he did restrain Prayer before God. A true Christian hath secret sins to bewail, and secret mercies to beg, and there Christ is held (by the Soul) in the Galleries (b). What is Prayer but a friendly conference, a familiar talk with God? Now thou canst pray (thou saist) in the Church, but no Prayer at all in thy house, in thy closet. When did Jesus Christ see thee upon thy knees in secret? Thou art a meer stranger to God, and com'st not at him.

3. No *Seeking* the Lord for himself, but for a mans own self. *Isai.* 9. 13. neither do they seek the Lord of Hosts, with *Hos.* 7. 10. nor seek him (the Lord) for all this. I dout not but they prayed, and sought the Lord (that plough was not to stand still) but it was for themselves. *Zach.* 7. 5, 6. When ye fasted and mourned in the fifth and seventh month,

to me, even unto me? when you did eat and drink, did ye not eat for your selves and drink for your selves? It should be to Gods glory, 1 Cor. 10. 31. that is the ultimate end. The Hawk may soare high, but he hath an eye on the prey below. Self and nothing but self is sought, as the last and highest end, by him that hath but a form. He looks asquint at his own credit, profit, &c. as those flaunting Preachers did, *Phil.* 1. 15, 16. *only Israel*, (c) who was an empty Vine, (c) *Hof* 10. 1. bringing forth fruit to her self, being the plenty was *bestowed on their Altars (as next words shew) and * *Rivet. Loc.* so on themselves.

4. No *Stability* in *any* good course or company. *James* 1. 8. *A double-minded man is unstable in all his ways.* Mark; a double-minded man, in allusion to *Psal.* 12. 2. A double heart, a heart and an heart, is unstable, as a bowl on a smooth table, ready to run with every tick of the finger; Off and on in duty, up and down in Religion; in good company he seems to be demure; in bad company debauched, perhaps like water that conforms it self to the figure of the vessel whereinto it is put. True it is, a good man may be disadvantaged by the society with the bad; but this is not usual, and it is lamented sadly, *Pf.* 120. 5. *Woe is me that I sojourn in Mesek* 1 *Al.* 6. 5. *Woe is me; for I am undone, because I am a man of unclean lips, and I dwell in the midst of a People of unclean lips!* which brings me to the last.

5. No *Sorrow* for sin, specially for distractions in Gods Worship. It's the disposition of him that hath the form only, to rove in his mind from God in his service, and that without regret of spirit, without remorse of conscience. *Is.* 29. 13. with *Matth.*

15. 8. *This people draweth nigh to me with their mouth, but have removed their heart far from me*; As Dinah
 d) Gen. 34. (d) would needs be gadding abroad to see the fashions
 1, 2. of the Country, but came home ravished. Luther speaking with sadness of distractions in Prayer, a Countryman hearing him, said, he could pray without a distracted thought; to whom Luther said, Deal truly with me, and if thou canst say the Lords Prayer without a distracted thought, I will give thee my horse. The Countryman, said, A match Sir, (hear what follows with pity and patience, and not with laughter and irreverence) When he was come to the middle of the Lords Prayer, he said, But shall I have the bridle and saddle too? Oh woful and convincing Instance of distractions! Believe it Sirs, this man is not alone; he hath too many fellows, whose hearts never smot them kindly for their roving imaginations in Gods Service. He that hath the power of godliness, indeavours to keep his heart close to God in duty, 2. Sam. 7. 27. *thy servant hath found in his heart to pray this Prayer*, that is to say, (e) he hath gathered together all his thoughts and affections, and recalled them from the errors of the World, to unite and employ them all in making this Prayer before thee: He labours conscientiously to come up to that command, 1 Cor. 7. 25. *to attend upon the Lord without distraction*, for he knows that a torn beast must not be eaten, Exod. 22. 31, nor distracted services will be well-pleasing to the Lord. God would not have a Foal offered in sacrifice, to be divided, Levit. 1. 17. (f) to teach us to take heed of distractions in Gods Service. But if the heart be wandering (as who can say he is pure, as to this?) he mourns unfeignedly for it, and with

(f) See Assemblys Annotations.

with the woman pours out tears, *Luke 7. 38.* to admiration. (g) Behold Earth waters Heaven, whereas ^{(e) Chrysol.} Heaven was wont to water the Earth, as ^{Serm. 93.} Chrysologus said. So that if thou didst never feel the burden of sin, nor seek God for himself, nor makest Conscience to pray to him in secret, nor endeavourst to keep an even tenour in good courses and company, nor mourest for sin, specially for the roving and wandrings of thy mind in Gods Worship, as sure as can be, thou art the man, thou art the woman that hast a form of godliness, and deniest the power of it.

Thus of the Negative Signs, I come now to the Affirmative, but I must take notice of one Character that is obnoxious to just Question. It hath been preached within a mile of an Oak, that, *They who are* ^{(b) Annor.} *against forms of Prayer, have but a form of godliness:* ^{(i) Maldon.} An uncharitable, unscriptural, unfavoury expression, ^{ex Rhyth.} a very false mark. For 1. It doth not appear that our Saviour Christ used a form of Prayer, though it be said, *Matth. 26. 44.* *He prayed the third time, saying the same words.* For the last clause might be referred to the Disciples, to whom he spake the same words, as seems to be hinted by Dr. Hammond, ^{(b) He left dem sermoem} *He left them without saying MUCH TO THEM,* But if ^{in precibus} that Clause is to be refer'd to Prayer, There is no necessity to understand it of Christs reciting the self-same words, ^{(i) as is observed to my hand;} Nor indeed is there verity in it, for if you compare *v. 39.* with *v. 42.* its clear that he did not use the same words without variation; and sure the Evangelist did not contradict himself. It should be then translated ^{(k) number} (for it is in the singular) the same Reason, Motive or Argument in Prayer, and then the mean- ^(p. 23.)

ing is, that Jesus Christ did in Prayer press and urge his Father with the same Reason or Argument, the third time, not that he used the self-same words in a stinted Form. And had Christ the form of godliness and not the power? This is little less than blasphemy.

2. Though the Lords Prayer be a form of Prayer, (as I will not deny) yet it hath not been (and I suppose cannot be) proved, that the Apostles ever used it, as such. The Scripture is silent, and where God hath not a Tongue to speak, we are not bound to believe; (1) And had the Apostles a form of godliness only, and not the power?

(1) *Quod
non Legimus,
non Credi-
mus. Hier.*

3. The Primitive Church had no form of Prayer till Gregory the Great, 600 years after Christ, and his Form was not imposed till 800 years after Christ, under Charles the Great. And had these Christians in the purest Primitive times the form of godliness, and and not the power?

4. Add herunto (if you will distinguish) an undoubted Testimony out of Socrates, (m) according to Christophersons Translation; *Apud omnes Religionum & sectarum formas, nusquam reperire poteris duas, quae in precandi more inter se consentiant*, i. e. Amongst all the forms of Religions and Sects, a man could nowhere find two of them to agree in the same manner of praying. And had none of them the power but the form of godliness only?

(m) *Ecl.
Hist. l. 5.
c. 21.*

I pray you do me that Favour, say that Justice, to bear me witness that I do not preach against a Form of Prayer, that is not my business. I own a Form of knowledge, Rom. 2. 20. (read even now in the second Lesson) where the same word (n) is used, and a Form.

(n) *μυστη-
ριον.*

a Form of wholesome words, 2 Tim. 1. 13. though it be not the same (a) word with that in my Text, and a form (p) of Doctrine, Rom. 6. 17. where the Word is compared to a Mould, and Hearers to melted metal cast into it; and Forms of Prayers and praises mentioned in the Scripture, yea and Forms of Confession of Faith, and of singing Psalms in the publick Assembly, &c. but my Design is to shew the weakness and falshood of that Assertion, not long since delivered in a great Congregation, as afore.

(a) *ὁμοῦ*
(p) *τύπος*

Thus I have made some way towards the Signs. He that hath but a Form of Religion,

1. Sets out himself of purpose to the shew, doing his work of purpose to be seen of men, (when as he might conceal the knowledge of them) and that for the applause of the World, not for the approbation of God; As the formal Pharisees, Matth. 23. 5. *All their works they do for to be seen of men*; which is evident in three Instances, as in Alms, *Matth. 6. 2.* and in prayer, *v. 5.* and in Fasting, *v. 16.* Thus *Jehu* could not be zealous, but *Jehonadab* must take notice of it, 2 Kings 10. 16. *And he said, Come with me and see my Zeal for the Lord*; Like (q) *Agrippa* and *Bernice* (q) *Acts 25.* that came with great pomp (the phrase is, (r) with much fancy, all this outward pomp is but a fancy) or as Stage-players, that act their parts on a Stage to be seen and applauded. That is observable, *Prov. 18. 2.* *A fool hath no delight in understanding, but that his heart may discover it self*, i. e. (s) he might win to himself popular applause and vain glory. Our Chronicles and Histories tell us, that Cardinal *Campegius* an Italian, (t) being joyned in Commission for the Pope with our Cardinal *Wolsey*, about the Divorce of

(q) *ἄγριππα*
(r) *ἐν πολλῇ φαντασίᾳ*
(s) *ἵνα κερδήσῃ*

(t) *Mercer.*

(i) *Fallers Church Hist. p. 172.*

Hen. 8.) arrived at *Calais*, but *Wolsey* hearing his arrival was with an equipage not so Court-like as he desired, and loth that his own pomp should be shamed by the others poverty, caused him to stay there, till he sent him more splendid accommodations (at least in outward shew) But as the Cardinals Mules passed *Cheapside*, they out of unruliness happend to break the Trunks they carryed, which were found full of nothing but emptiness, or (that which was next to it) old Boots, and Shooes, &c. Just so a Formalist in Religion makes a great shew, but what is within? like the

(u) *Pems*—
cantalia cin-
rescent.
Tert. p. 101.
c. 40.

Apples (u) of *Sodom* fair to the eye, but being toucht; are nothing else but a compound of ashes, or like the *Egyptians* Temples, gay without, but nothing within, but a *Crocodile*, or a *Cat*, or some such ugly Creature. So is he that hath but a Form; his outside is fair, but his inside is very foul. When he comes into the Church, he must squat down (like a Hare) to his private Prayer (dug Devotion) though the Minister and Congregation, or both be employed in some publick act of Divine Worship; contrary to the Book of Homelies (w) of the Church of *England*. Thus he sets himself out to the shew; whereas sincerity affects secrecy. He that hath the power of godliness, seeks to be good, rather then seems to be good.

(w) *Hom.* of
the right use
of the
Church: part
2.

Mistake me not; it is one thing to do a work that cannot but be seen, and another thing to do it, that it may be seen. This is the end of the worker, that is the end of the work.

2. He slubbers over the Service of God (when he is employed in it) unspiritually, unzealously, with superficialness, and overlines, as a boy his Lesson, or a Scholler his Task. *Is. 64. 7. none stirreth up himself*

to take hold of thee. Heb. 9. 14. *dead works*, because they have (as we said) the lineaments of a true body, but they want life and soul; now he hath the power of godliness (if he be a Preacher) that is like Christ in measure, *Mark 1. 22. he taught them with authority, and not as the Scribes*; if otherwise, he prays with feeling or fervency, *Jam. 5. 16*. The effectual fervent Prayer, (so the Books have it, but it is in the Original) the operative (x) Prayer, that sets all the powers of the Soul on working. One renders it a *through-wrought Prayer*, in allusion to cloth, or such like, which (we use to say) is thoroughly-well wrought, when another is but slightly wrought, Like *Elijah*, *Jam. 5. 17. he prays in praying*, and so, reads in reading, and fasts in fasting. You have a notable example in *Acts 9. 11. Behold he prayeth!* Without doubt, while *Paul* was a strict Pharisee, he prayed; For he saith concerning himself, *Phil. 3. 6. — touching the righteousness which is in the Law blameless*, (according to the Pharisees Glōs, which confined the Righteousness of the Law to externals) Now Prayer is a part of that Righteousness, nay according to the Pharisees practice, who did pray much, as you shall hear anon; But he prayed not till now; then he prayed formally, now feelingly; then was Prayer a meer lip-labour, now the travel of his heart; for *Joh. 4. 14. God is a Spirit, and they that worship him, must worship him in spirit and in truth. Glow-worms shine in the night, but they have no heat.*

3. He *Stands* more on Rites than on Religion, more on the shadow than the body, more on the circumstance than on the substance of Religion, more on humane Inventions than on divine Institutions; He

is fundamental in circumstantial, as he is circumstantial in fundamentals; As the formal Pharisees stood more on outward washing than holy walking, on the Tradition of the Elders, more then the Truth and Latitude of Gods Commands. See *Matth.* 15. from the 1 v. to the 16. v. but specially *Matth.* 23. 23. *Ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the Law.* Without breach of charity, we judge the *Papists* generally to have but a Form, not daring to eat an Egge in Lent, &c. yet make no bones of neglecting the Word, prophaning the Sabbath, and blaspheming Gods Name, &c. and is it not so with most Protestants, streight-lac'd in a Ceremony, and loose-girt in the substance of Religion! Surely the Heathens shall rise up in judgment against these. *Socrates* (y) said, *God will be worshipped with that kind of worship he himself hath commanded;* and *Cicero* said, *He will not be worshipped with Superstition but with Piety.*

(y) *Apud Xenoph.*

(z) *Diodor.*

4. He sticks in the work done (as he strives not to do it in an holy manner). Thus *Micah* said, *Josb.* 17. 13. *Now know I, that the Lord will do me good, seeing I have a Levite to be my Priest:* as if nothing had been wanting (x) in this establishment of a worship, but a lawfull Minister (as the Levites were) whereas there was a defect in all, in the Institution without command, approbation and promise of God, in the place, means and idolatrous Ceremonies, yet he rested in the work done. So did that Strumpet enticing the younker, *Prov.* 7. 14. *I have peace offerings with me, I have paid my vows, &c.* I have offered a Sacrifice of thanksgiving, and have a feast of the residue to entertain thee with. Thus did the Formal Jews, they bound

bound the Sacrifice with cords to the horns of the Altar, but never minded the spiritual signification, 2 Cor. 3. 13. *They could not stedfastly look to the end of that which is abolished.* They had no eye to Christ, who was the end of the Ceremonial Law abolished. Thus they cried, Jer. 7. 4. *The Temple of the Lord, the Temple of the Lord,* but never inquired after Christ, typified by that Temple. It is well to keep the heart close to duty, but it is better to keep the heart close to God in the duty. It is good to perform Service to God, but better to rest on God in our performances. A true Christian is like *Noah's Dove*, that could find no rest but in the Ark, to which therefore she returned; the Raven sent out did not return, because it seized on some carcass on which it preyed. Psal. 116. 7. *Return unto thy rest, O my Soul.* A good heart is not satisfied till it find God in the Duty. *Peter* and *John* when they were come to our Saviours Sepulchre, were not contented with the grave-cloathes, when the body of Christ was not there. It was a pious saying, (a) *Lord, I never go from thee without thee.* A sincere Soul labours to find Christ in an Ordinance, else it makes pitiful moans, as the Spouse, who seeks him in meditation, Cant. 3. 1. *By night on my bed, I sought him whom my Soul loveth; I sought him but could not find him;* and then in Religious conference with fellow-Christians, v. 2. *I will rise now and go about the City in the streets and in the broad waies; I will seek him whom my Soul loveth* (O welladay!) *I sought him but found him not.* And then in the Ministry of the Word, v. 3. *I said to the Watchmen, Saw ye him whom my Soul loveth?* The Communion without Christ is but a sorry Communion to a gracious heart.

Lord

(b) *Austin.* Lord (saith one (b) of the Ancients) *Thou hast made our heart for thee, and it is restless till it come to enjoy thee.* —

5. He *Stints* himself in Religion, so far he will go, and not a jot further. As *Psal.* 78. 41. *they limited the Holy One of Israel;* So do they that have but a Form of godliness, limit themselves in the profession of holiness. As *Henry* the Fourth of *France* would put to Sea, but no further, then he could see the shore, that if a storm came, he might put in to the shore again; So much Knowledge, Faith, Love and Repentance, &c. they would have, and neither care for nor desire more; whereas a true Christian aims at, and endeavours after the highest pitch of grace and holiness, 2 *Cor.* 7. 1. *PERFECTING holiness in the fear of God.* *Phil.* 3. 12. (c) *I follow after,* The word is, I persecute, I follow hoatefoot with utmost earnestness; as an Army pursues a routed and flying Enemy, or as an Hunts-man doth the game; so did *Paul*, eagerly and uncessantly pursue after a greater measure of the knowledge of Jesus Christ, having it

(c) *Διόξω.*

(as it were) in Chase, and resolving not to rest till he had attained it. *v. 13. Forgetting those things that are behind, and stretching forth to those things that are before;* A clear Metaphor from Runners in a race, who strain and stretch out head, hands and whole body, to reach the mark with all their might. This word (saith (c) One) hath a great Emphasis, for it signifies to stretch out the hand to the mark, and therewith to touch it, before the feet can reach it. That is a fine phrase used twice, *Tit.* 3. 8, 14. *to maintain* (d) i. e. careful to exceed and excel others, as Overseers of great works, who are most eminent in skill and know-

(d) *ἰμμενισ-*

ποιῶν

— *prono* &

q. prapiti

corpe feru-

tur ad forum.

Beza Annot.

(c) *A Lapide.*

(d) *μενισ-*

ποιῶν.

ledge,

ledge, (e) or as Professors of some Art and Science. (e) *Ephim.*
 Any pittance will serve a Formalist, but a true Christian strives to the highest pitch of goodness. This is excellently held forth in *Heb. 12. 1. Let us lay aside every weight*; Any heavy thing is a hindrance to him that runs a race; Such is an opinion or perswasion (wherewith the heart is swollen) (f) of perfection already attained, which indeed is not yet attained; Nothing doth more hinder progress, then an arrogant and proud conceit, that have we have already reached the prize and mark. Therefore *Quakers* (that Diabolical Sect) and others, have but a Form of godliness at best, and that is all, if some have so much. (f) *1. 2. 9. Turner. Dan. Heinf.*

6. He *Storms* at godliness in others. He cannot abide the power of godliness in others, but his heart riseth up (at least) in a secret Antipathy against it. While *Paul* was a formal Pharisee, he persecuted this way to the death; See his own confession, *Acts 22. 3, 4. Gal. 1. 13, 14. I persecuted* (said he) *the Church of God*, (h) where note (by the way) that the Church is to be taken in a larger sense then for one particular Congregation, meeting together ordinarily for participation of Gods Ordinances, and that they who are more zealous for unwarrantable Traditions and the form of godliness, are most furious against the power of it. If the fire of grace break out in any house, how many are ready to bring their bucket to quench it? Now as *1 John 4. 20. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* So he that cannot indure the power of godliness, in a wife, child, servant, neighbour, &c. how can he imagine that he hath it in himself? (h) *Phil. 3. 6.*

7. He *Speaks* bitterly against others for smaller faults, and neglects greater in his own heart and life, and that without any regret or remorse. (i) *He beholds a mote in his brothers eye, and considers not the beam in his own eye.* (k) *He strains at a gnat and swallows a camel.* It is said of Arch Bishop *Bancroft*, that he fell foul on Mr. *Paul Bayne* (a man eminent in Learning and Piety) for a little black edging on his cuffs, threatening to lay him by the heels for it, when he winked at greater faults in himself and others; Thus it is with formal Professors, that make mountains of other mens mole-hills, and make mole-hills of their own mountains.

(i) Mat. 7.

20. 3.

(k) Mat. 23.

24.

8. He *succours* and harbours in his bosom some sweet sin secretly at least. The outside is fair, but the inside is foul, as was said; compared therefore to *whited Tombs*, *Matth. 23. 27, 28.* which indeed appear beautiful outward, but are indeed full of dead mens bones and of all uncleanness; So do these also outwardly appear righteous unto men, but within are full of — *iniquity*, *Psal. 5. 9.* — their inward part is very wickedness (in the abstract) See a rowling Scripture, *Job 20. 12, 13.* *Wickedness is sweet in his mouth, he hides it under his tongue, he spares it not, he forsakes it not, but keeps it still within his mouth.* Where a beloved sin (unrepented of) is compared to a piece of Sugar-candy, that is rouled in the mouth and under the Tongue, which the man by no means will spit out. He allows himself in some known sin, either closely in his heart, as lust, pride, vain-glory, &c. he cannot abide that little large word, all. *Ezek. 18. 31.* *Cast away from you all your transgressions* — or openly. *Herod* will have his *Herodias*.

How

How many among us have a shew of Religion, and yet make no bones of Lying, Sabbath-breaking, and the like: of whom we may say, as old *Isaac* said of *Jacob*, counterfeiting in his garb his eldest brother, *Their voice is the voice of Jacob, but their hands are the hands of Esau.*

Thus of the first Use of Instruction concerning all, to try and examine our selves, whither we have a Form of Godliness but deny the power thereof.

Now secondly, It teacheth you that are jealous Use 2. that you have but a Form; content not your selves with it, labour for the power of it. Oh do not lay out your money for counters instead of Gold! Oh do not with *ixion* imbrace a cloud instead of *Fans*! Be not like those *Lorraine* Witches deluded by the Devil, who received withered Leaves in stead of pieces of gold, having a mist cast before their eyes by Satan, that old Juggler! Oh sit not down on this side the power of godliness. There is a Tale of *Aquinas*, who praying to or before a Crucifix, it asked him what he would have? He answered: (1) Nothing Lord but thee! O, Christ crucified now speaks to thee in his Ministry, asking what thou wouldst have? Oh poor sinner return this answer, Not the Form only, but the power of godliness also. As *Luther* protested God should not put him off with any thing on this side himself; So let it be thy Resolution, not to be put off with any thing on this side the power of godliness. To quicken you hereunto, consider these Motives.

1. The *Disesteem* your meer shews have with God, as *Psal.* 73. 20. *When thou awakest, thou shalt despise their Image*; All the pomp and glory of the World,

is but as an Image or fancy in a dream; When the Lord awakes to Judgment, he will condemn the bravery of the World; So he will despise and disrespect thy Form of Godliness. *Is. 1. 11. To what purpose is the multitude of your Sacrifices to me (said God to the formal Jews) I delight not in the blood of Bulls or of Lambs or of he-Goats; v. 12. When ye come to appear before me, what required this at your hands to tread my Courts? (when yet he himself required it) v. 13. Bring no more vain oblations to me, incense is an abomination to me; the New-moons and Sabbaths, the calling of Assemblies I cannot away with, it is iniquity, even the solemn meeting; and yet these things were expressly prescribed them by the Lord. But now for sincere hearts, Psal. 102. 17. He will regard the prayer of the destitute (of poor shrubs, as the word * signifies) he will not despise their prayer, whose hearts are honest, though never so weak; for Psal. 51. 17. The Sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Mark, a broken heart is not a Sacrifice only, but Sacrifices; i. e. instead of all Sacrifices, and that of God, i. e. not only of Gods appointment but approbation and acceptance also. Therefore he saith, *Is. 66. 2. — To this man will I look — q. d. He that made heaven and earth, seems to overlook all other things and persons, and casts a loving look on him that is poor, — that hath the power of Godliness.**

*Nam *W*
proprie so-
nat humile
vulgatum
hand repens,
vixque in
terra appa-
rens. Gendr.
in loc.
Africanam
etiam signifi-
cat quæ est
berba humilis,
spreta & ab-
jecta. Mer-
cer.

*Such as for-
merly took
up Christia-
nity as the
Court-fa-
shion, now left it; and whom *Eschellerts* smiles had made Converts; *Eadha'd's* frowns
quickly made Apostates. *Fall, Church, Hist. Cent. 7. b. 2. p. 70.*

is a strange word, 2 John 8. *Take heed you lose not those things ye have wrought.* If thou hast but a Form of godliness, thou art in danger to lose all thy praisings — hearings, fastings, receivings of the Lords Supper, &c. All the Prayers thou hast said, all the Sermons thou hast heard, all the Chapters thou hast read, all the Fasts thou hast kept, all the Sacraments thou hast received, &c. And what an unutterable and intolerable (m) loss will this be? I may say and al-
 lude to *Psal. 39. 6. Surely every man walketh in a vain shew* — so most men live in a vain form of Religion; or I may say on better grounds, and (I hope) with a better heart, *Matth. 26. 8. To what purpose is all this waste?* The Swan was in the Law rejected for Sacrifice, because it had a black skin under white feathers.

3. The Damnation you are obnoxious unto, *Luke 20. 47. Who for a shew make long Prayers, the same shall receive greater damnation*, with *Matth. 23. 14. for a pretence make long Prayer, therefore ye shall receive greater damnation.* Observe by the way, long Prayers are not condemned, as simply unlawful in themselves; for *Solomon (n) made a long Prayer at the Dedication of the Temple*, and so did they (o) in a solemn day of humiliation, spending the fourth part of the day in confession and supplication, &c. and our Saviour Christ himself continued all night in Prayer to God, *Luke 6. 12.* but great Devotion was pretended, when grievous Destruction was intended, when they did colour their foul sins with fair shews, the strength of their iniquities with the length of Prayer. These formal Pharisees did palliate their covetousness and cruelty with seeming Piety;

(m) *Miserius est perdidisse quam omnino non accepisse.*
Tertull. de patientia.

(n) 1 Kings 8. 22 to 34.
 (o) Nehem. 9. 4. &c.

devouring whole houses (there was their covetousness) and of widows (which could not relieve themselves) there is their cruelty; All which was the worse, in endeavouring to make the holy and pure God the Author or (at least) fauour of their impiety.

(p) *Multi in terris manducant, quod apud inferos digerunt.*

Aust.

Such mens condemnation shall be greater; (p) for dissembled Sanctity is double Iniquity.

I shall now propound to you some Directions.

1. Give credit to the Doctrine delivered, and that meer profession will not bring a Soul to Salvation, *Matth. 7. 21. Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven* — yea though

(q) T. C.

he prays with a seeming zeal, (q) as the doubling of the word, (*Lord, Lord.*) seems to import. *Judas* gave a kiss to Christ, yet is gone to his own place, *1. c. to Hell, Acts 1. 25.* For I do not think, that the clause

(r) D.H.H. Annot. in loc.

of that *vers.* is to be referred to *Matthias*, (r) (as some would have it) for then the words foregoing, must be put in a Parenthesis (which is uncouth) and that by *place* is understood his Province, office, or Ministry,

* Significatur eventus scelera ipsius iusto Dei iudicio consecutur. Proprium, i. e. quia ipsi melius conveniebat quam Apostolus. H. Grot. in loc.

suits not with the stream of * Expositors, nor with the language of the Scripture elsewhere, and Scripture must expound Scripture. A kiss then of Profession may be attended with damnation in Hell. None are kept out of Heaven for lamented badness, but for supposed goodness. A Ship ca'd the *Safeguard*, or *Good-speed* have been shipwrack'd. This Historical Faith hath been the beginning of conversion to some, as the needle for the thread.

2. Get Christ, and union with him, Let him be formed in thy heart, *Gal. 4. 15.* Be in Christ, and be a new creature, *2 Cor. 5. 17.* See *Ephes. 2. 12.* To be without Christ is the Van; and to be without God,

God, is the Rear of all Misery. There may be (saith
(s) *Austin*) a visible form of a branch without the Vine, (s) *Potest*
but it cannot have the life of the invisible root, except *esse visibiles*
it be in the Vine. *forma palmi-*

3. Go to the publick Ministry of the Word, wear *tra etiam ex-*
the threshold of the Sanctuary, wait on God in that *tamen invu-*
Ordinance, As Christ said to his Disciples, *Luks 24.* *visibiles radicis*
49. — Tarry ye in Jerusalem until ye be indued with *visum habere*
power from on high, indued or cloathed — (s) this *non potest ex-*
word answers that Hebrew word in *Judg. 6. 34.* which *tra vitem.*
the Septuagint translate cloathed: At Jerusalem the *Aug. Serm.*
Gospel began to be preached, *v. 47.* according to *in Mat.*
that Gospel-Propheet, *Is. c. 2. 3.* — Out of Zion shall *(t) 'Erdi-*
go forth the Law, and the word of the Lord from Jerusa- *on da)*
lem. Therefore say I, miss not a Sermon: Without *ad hoc his*
the power of Religion, the poor Soul is in a naked *bras ובר*
condition, and here is the Wardrop whence this *quod 70 ver-*
cloathing may be had. *unt cordi.*
vid. H. Grot.

Grieve and groan that thou hast lived so long in a
Form of Devotion without the power, and pray (as
well as thou canst) for the Spirit of power, *2 Tim.*
1. 7. We cannot pray without the Spirit, and yet we
are allowed to pray for the Spirit, and God hath pro-
mised to give the Spirit to them that pray, *Luke 11.*
13. — Much more shall the Heavenly Father give
the Spirit to them that ask him. Spare to speak, and
spare to speed. He that hears the Ravens that cry to
him, may hear thee, though thou beest as black as a
Raven.

I come now to the third Use of Instruction, in a
word or two to them that have the power of Godli- *Use 3.*
ness.

1. Lament and bewail with tears of blood, that so many living in the bosom of the Church have but a Form of Religion, as, those that do deny Original Sin, who yet, with *Nephtali* give goodly words, *Gen. 48. 21.* and by good words and fair speeches deceive the hearts of the simple, *Rom. 16. 18.* I would be loth to be uncharitable, but I assure you, I have not so much charity to think, that they who deny Original Sin, have such experience of their naughty hearts, and such acquaintance with the Scriptures that they talk of. They are strangers to the power of godliness, that are strangers to the power of Original corruption. 2. Civil honest men, that are deadly Enemies to the power of Religion, whose character you may find in *Prov. 30. 13.* *There is a generation that are pure in their own eyes, and yet not washed from their filthiness,* from excrementitial filth, (u) as the word signifies. 3. That upstart Generation of late *Quakers*, who have the knack of railing and reviling Gods Ministers and people; See *Jam. 1. 26.* *If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this mans Religion is in vain.* 4. Profane men, who carry the black brand of sin and Hell in their face and forehead, who profess themselves to be Christians (and take it in snuff if they be reputed otherwise) when they live like Pagans. (w) Some think my Text to be understood of these. 5. Formal Professors, that pray in the Church for holiness and purity of living, yet prate against piety and purity, and live in all unholiness and impurity. As he saith in another case, *Joel 3. 14.* *Multitudes, multitudes, in the valley of Decision;* So multitudes, multitudes, (of them that have but

(u) Qui
profiteretur se
Christianum
cum sint
acquisti,
opere et sensu
perversi.
Ambr. in loc.

but a Form of Devotion) in the valley of vision, in the Church and Land, where preaching hath been vouchsafed so long; This is a Lamentation, and and shall be for a Lamentation, *Ezek. 19. 14.*

2. Beware of them who have but a Form of godliness, confide not in them. The close of the verse in my Text is, *from such turn away.* The old (x) *Latin* (x) *Devita.* hath it, shun them --- converse not with them, in a needless and familiar manner, or thus, be averse to them; for a Bishop (and so every Christian) must not only (y) shun such, but set themselves against (y) *Non satis est vitare sed eos averfari, imo iis adverfari.* A Lap. (z) *Effi.* such. By this it is evident, that *Paul* doth not only speak of future time, but shews, that (x) in that present Age such kind of Formalists (whom he doth here decipher) should not be, nay, were not wanting, store enough. *Phil. 3. 2. Beware of dogs, beware of evil workers, beware of the Concision.* It's said three times beware, as if we could not be too wary; according to the Lawyers Maxim, (a) Abundance of Caution doth no harm at all. Beware therefore of Dogs, that though they have a form of Religion, yet are covetous, *v. 2. with Is. 56. 10. --- greedy Dogs,* that can never have enough. Beware of evil workers, that (Judaizing) seem to be zealous for the Law, when their lives are bad, or (a) are not conversant *(a) Gros bona fide* in the Gospel, the work of the Lord, *Beware of the Concision,* who urging the Ceremonial Law, constraining others to be circumcised, *Gal. 6. 12. to cut off the fore-skin of the flesh,* when themselves were cutters and renters of the Churches of Christ.

And the rather are we to be cautious of such, Because 1. Of the Resemblance between the Form and

(b) Simia
imitatur ho-
mines sicut
lupi canes,
quibus similis
sunt. Cyp. ad
Jub.

and the Power of Religion, and therefore more apt to be deceived. *Matth. 7. 15.* Beware of false Prophets which come to you in sheeps clothing, but inwardly they are ravening wolves. (b) Apes are somewhat like Men, and Wolves like Dogs. Silly Souls are much taken with such shews, as children with gauds and gawaws. *Col. 2. 13.* Which — have a shew of wisdom in will-worship and humility, &c.

3. Because of the Rottenness of such, who not only fail us, when we have most need, like water-brooks in Summer, *Job 6. 15.* but hurt us the more. *Prov. 25. 19.* Confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joynt. A broken tooth doth but pain a hungry man, chewing a piece of bread or meat, a dislocated leg hinders a man from flying in time of danger, and if he make an essay, he is more tormented. They that have been seemingly our greatest friends, have really proved our greatest foes. None are sorer persecutours, then Formal Professors, our Stories tell us, the husband hath carried a fagot to burn therewith his wife. Therefore listen to that grave serious and seasonable counsel, *Mic. 7. 5.* Trust ye not in a friend, put ye not confidence in a guide, keep the door of thy mouth from her that lyeth in thy bosom. For the son dishonoureth the Father, the daughter riseth up against her mother. — a

(c) See Ri-
boy. loc. Pa-
renis &
propinqui cre-
dentium om-
nia jura san-
guinis & ne-
cessitudinis
violabant, non
solum odio
nova Religio-
nis, sed ut
periculum
suum vitan-
tes.

(d) Beza &
vulg.

mans enemies are the men of his own house. (c) No bands of Relation can hold them in, but they will discover themselves to be Lyons and Tygers, &c. Who were they that had a hand in persecuting Paul and Barnabas but the Devout women? *Acts 13. 50.* or Religious women, (d) who were Jewish Profelytes ignorant.

ignorant of Christ, and fit instruments to prevail with their husbands to drive away *Paul* and *Bar-nabas*.

Lastly, This may comfort true *Nathanaels* in whose spirit there is no predominant guile, who (through free grace,) have the Form and Power of Godliness too, in some measure. I would not have my Sun set in a cloud. Let this Cordial be boxed up against the time of trouble and reproaches of ungodly men. Whatsoever venom graceless men spit in their faces, yet they may rejoyce in this, that they are not in this black Bill, but their names are written in Heaven, *Luke 10. 20.*

F I N I S.
